

Reverend *Philosophy* vol. 6
M^r. Brightmans Iudgement of Pro-
phesies what shall befall *Germany, Scotland, Hol-*
land, and the Churches adhering to them.

Likewise what shall befall *England,* and
the Hierarchie therein.

Collected out of his Exposition on the Revelations,
Printed above 40 yeates since. Wonderfull to see how
they are fulfilled, and in fulfilling, he fore-seeing and fore-
telling what our eyes have seen, and may see, both in
the past, present and future State of our times;

Declaring that the Reformation began in Queen *Elizabeths*
dayes, is not sufficient for us under greater light,

Finishing the work if we now with stand as heretofore, we
are to expect God hath a sad controversie with the Land.

*This faithfull Watchman or our English Prophet (as he is called) was per-
secuted and banished by the Bishops, and this Commentary condemn-
ed by them to the fire, which they could not effect in Queens*
ELIZABETHS raigne, till King *JAMES.*

Collected for the good of those who want time to peruse,
or coyne to purchase so large a Volume.

Divers material things added.

L O N D O N,
Printed for R. Harford in *Queenes-head-Alley*
in Paternoster-row, 1643.

Learned Mr. *Brightman* in his Book of the exposition on the *Revelations*, seriously considering and resolving himself, that the 7 Epistles *S. John* wrote to the 7 Churches in *Asia*, were also written and directed to the 7 succeeding Churches among the *Gentiles*, of which those 7 were a type or counterpane. Omitting for brevity what he saith, concerning the other 4 Churches; we present you with a briefe of what he more immediately applies to our selves.

In his Epist. and in
Ch. 3.
v. 10.
Ch. 3.
v. 10.

In general, he saith, that there was a terrible storme to be expected, & it would be such an horrible tempest, that it would terribly shake the Christian Churches,

First for *Germany*, there was the bitterest scourge for it that ever had fallen upon it, and that it was to come shortly: *Germany* should be like a house that is rob'd by furious, mad, and cruell spoilers, that would have no mercy of neither Sex nor Age; and the comming therof should be suddain and unexpected, like a thiefe in the night. Which we may see he truly fore-told, it being fulfilled in our eares, and the inhabitants therof having found it by sad experience: let *England* take warning, considering what he said, was the cause that would bring all this misery; because, saith he, they took no care for a full and through *Reformation*: therefore by the just judgment of God, they shall loose their Citizens and Inhabitants; and they with other Churches should come to nothing, and their Country should be as a desolate wilderness, and shortly it would appeare: he calls *Germany* by the name of *Sardis*; as being its counterpane.

Ch. 3.
v. 10.
v. 12.

Secondly, for *Scotland* and *Holland*, and the other Churches adhering to them; typified by godly *Philadelphia* he saith; That they shall shut and none shall open, and they shall open and none shall shut: A Virgin Church, chaste, not so defiled with *Romes* superstitions as others; and speaks of a *Covenant* and *Society* they should be joy'n'd in, and bids them not to be perplexed nor discouraged at what the world spiritually prateth of them; as if he had heard men in our times call them *Traitors*, *Rebels*, *Seditious*; and bids them not to regard the scoffs of the wicked, who will despise them, because they are godly, little, lowly, and weak in visible power, in comparison of their enemies: For, saith he, no enemy shall be able to prevaile against them; and they shall set up a token of victory shortly; and every one shall be compelled to say, that they are dearly beloved of God: they shall be seen to prosper so exceedingly, and so marvellously promoted and advanced, beyond all mens expectation. And when that storme and horrible tempest shall come upon the *Christian Churches*, these Churches shall stand fast like a pillar, and be preserved from wasting; when the other Churches which did not take care for a full *Reformation*, as they did shall by the just judgement of God, come as it were, to nothing; there shall be, saith he, such a miserable hurlyburly of all things, that there should scarce be the forme of a Church perceived; but only with holy *Philadelphia*. And though their enemies whet their blasphemous tongues against heaven and against God himself, they shall not carry it away scot-free; let them chatter as much as they will: no endeavours of their adversaries shall be wanting by standing, rayling; and all despiteful

Ch. 3.
v. 12.
v. 13.

Ch. 3.
v. 10.
v. 12.

Ch. 3.
v. 10.
v. 12.

Ch. 3.
v. 10.
v. 12.

Ch. 3.
v. 10.
v. 12.

Ch. 3.
v. 10.
v. 12.

despitefull wrongs to bolt up this dore; others shall with force and armes
strive to stop it up, as if they would breake this Church all to peeces, but Christ
will faithfully performe his word to them, if they keep covenant with him,
and their enemies shall loose all their toyle and sweat, and get nothing but
shame and reproach. The praise of this Churches courage shall be so much the
greater, because being but little and her adversaries so potent, she yeelds not,
nor stoops not for all their proud threats, nor forsakes the truth; as terrified
with the vain fears of men. Yet, *saieth he*, their enemies shall boast and flourish, Ch. 3. 2
as if they alone were the people of God, creaking and cracking of nothing so
much as seeking the good of the Church: but they do but deceive themselves
and the world with glozing and goodly words, while they reject Christs go-
vernment, and stick to the abrogated Ceremonies of the Law and of *Rome*, and
thrusting a worship on Christ he hath not appointed, wherby they make them-
selves the Synagogue of Satan and not a Congregation of Saints. Notable and
famous at last shall the tryumph of the Church be over Papiests and Popery; hi-
therto they have fought against them with quills and inke, but the time shall
come ere long, when they shall quite be rooted out with weapons, and that by
the help of this Church: and let *saieth he*, the experiences of this Church stablish
their minds against all future feares. And for her reward, she shall remain to
see the restoring of the new Church, wherein the new *Jerusalem* shall come
down from Heaven, and be joyned with it in covenant and society, and enjoy
the same felicity; then men shall acknowledg that her *Reformation* was right,
and not a device of mens brains, as contentious bablers now affirme; when they
shall see the same ordinances to flourish in the new *Jerusalem*, then Christ shall
arise with triumph, and deface his enemies, and give triumph to his Spouse.
And concludes, Here therefore, O holy *Philadelphia*, thou art little and lowly, but Ch. 3. 10
God shall exalt thee, regard not the scoffs of the wicked, who shall by their
own hands and their own endeavours pull woefull plagues upon themselves,
but they shall bring thee a Crown of glory, and the end of thy warfare is com-
ming shortly.

3. For *England*, whose counterpane he takes to be *Laodicea*, tearing it,
like warme, vain, glorious Laodicea. Concerning it, *he saith*, He that gathereth
the teares of his children into his bottle, knoweth right well, that I could never
with dry eyes take a survey of this *Laodicea's* lamentable condition, but I pou-
red out teares and sighs from the bottom of my heart, when I beheld Christs
loathing of us; and were it not that out of duty, as a watchman, I dare not be-
tray the salvation of this Church, by not giving warning, I would have held
my peace; but my hope is that those which love the truth will hearken and ac-
cept, and think, as the truth is, I envy no mans person, honour nor greatness: Yet
when I perceived, that these 7 Churches were propounded for a type of all the
Churches among the *Gentiles*; and withall, saw the order, time and marvellous
agreeing of all things together, I durst not perfidiously bury the truth in silence. Ch. 3. 14

Ch. 3. In that Christ saith of this Church, *I know thy works, that thou art neither hot*
 nor cold, he observeth, that Christ maketh mention of no one good thing that it
 hath, the worst of all the seven (although there were many faithfull in it) yet
 not any so past hope in regard of the outward forme and government; which
 comes to passe, not so much through its own default, as by means of the faulty
 government of the *Angels*, who have so ordered and governed it, that it was
 tempered and blended together of strange contraries, a *Hotch-pot*, not so cold
 that we would be *all Romish*, and cleaving to Idolatry and superstition altogether;
 nor yet so hot that we pursue and admit of a through *Reformation*; yet abstaining
 from grosser sinnes, well given in Religion, and will serve God so farre
 as they may keep the estimation of prudent men, moderate in Religion, just
 Statists or Protestants of State, which are known commonly to be *Luke-warme*
 Ch. 3. professors. This mediocrity saith he, is worst of all, which indeed is honoured
 v. 15. of the world, because it hath a certain shew of moderation and peaceableness;
 but Christ preferreth a blind *Papist*, or no Religion at all before this *hotch-pot*
lukewarmenesse. And also whole outward government, and regiment in the
 Church, is for the most part *Antichristian* and *Romish*, tempering pure doctrine
 and *Romish* regiment together, broaching againe monstrous opinions heretofore
 h. ssed out; And through this government they have so fill'd the Church
 with such a corrupt Cleargy like themselves through the Kingdome to serve
 their own turne, ignorant drones, profane Priests, Sir *John Lack-lattines* to say
 prayers; being so corrupt in their admissions to Church-livings, that any
 starke foole or arrant knave, may fulfill their conditions for admittance, where-
 by they have fill'd and pestered the Church and Ministry with abundance of
 this kind of vermin and vile varlets. And though they love riches and ho-
 nour so dearly, that they content themselves with the losse of a full Reforma-
 tion; yet that they might not seem to prefer any thing before the truth and
 good of the Church; they do with swelling words blazon the happinesse of
 this Church thus governed as it is: therefore the holy Ghost brings in this
 Angell boasting himselfe in vaine-glory, *I am rich, &c.* Pastors of other
 Ch. 3. Churches are poore and of no preferment, but our *Bishops* have Lordly Titles
 v. 15. and revenues, the Peers of the Realme, equall to the greatest Earles in
 wealth, attendance, pallaces, stateliness; and all worldly pompe: so also the
 next rankes, *Deanes*, *Arch-deacons*, *Prebends*, &c. How mighty, massy and
 pursty are they growne with wealth, minding this farre more then the good
 of the Church what ever they pretend, for they boast thereof, saying, doth
 not this amplifye the honour of our Church? to have our brave silken Mini-
 sters, to glitter and jet through the Streets with troops like Noble-men, so by
 this meanes to drive away contempt from the Ministry? No, saith he, this
 hath brought contempt and also this miserable *lukewarmenesse*; what dee you
 tell them of the Primitive times, as if they were children still in blankets and
 swadling bands; the Church is now grown up to peatee and riches, then it

was poore and in persecution, their rules then not fit for us now; but *demons-
trates*, that such kind of outward dignities befits not the Ministers of the
Gospel. *Thou art therefore*, for all this, *a beggarly wretch*, O thou English Angell,
and Christ shall take great pleasure in casting away and spewing out this An-
gell, and his punishment shall be very dreadfull: The land of *Canaan* once spew-
ed out the inhabitants, and they were utterly overthrown: and *saith he*, shall
their punishment be lesse or lighter whom Christ shall vomit out?

Therefore from these words, *I would thou wert either cold or hot*, *saith he*, I would
thou wert either all *Romish*, or admit of a thorough *Reformation*; blaming those
Angels only, and those that cleave to them; *Priests and Laity*; who being be-
witched with ambition and covetousnes, do scornfully reject this holy *Refor-
mation*, not enduring the remedy, but accounting that worse then the disease;
this Churches disease therefore is the more desperate.

Therefore *he saith*, in plain tearms, that the *L. Bishops* which he calls no better *Ch. 3.
then Lord beggars*; because their riches and honours (for the most part) they get *ver. 16.*
by fawning, flattering, bribing; being ambitious to get under great men, and so
creep into the Court for preferment. But (*saith he* peremptorily) *both they and* *Ch. 3.
their whole lukewarme Hierarchie*, shall quite be overthrown, and never recover their *v. 14.*
dignity again; and at their overthrow, they shall endanger the people, by reason
of their consenting to them: Yet the people shall escape overthrowing, but it is
to be feared, the people shall feeble some adversity; but *God will not suffer the Hi-
erarchie to escape*; for they seeking honours and riches, and not those things which
are Christs, shall have reproachfull judgments; few or none shall sigh or sob for
them, but they and their Priests shall be vile before the people, and men shall
reade and heare the reports of shame concerning them with delight; and they
shall be loathed, cast out, and spued up as vomit out of a corrupted stomach, that
no man wil be willing to take up again. From these words, *Therefore because thou* *Ch. 3. 16
art lukewarme, and neither hot nor cold*: It shall come to passe that I will spew thee out *ver. 17*
of my mouth. For thou saist, I am rich and increased with goods, and have need of no-
thing, and knowest not how thou art wretched and miserable, and poore, and blind, and
naked. (He saith to this Church) purge out thy *Romish* leaven, doe not on thy ri-
ches and honours, but mind his things and honour, who for thy sake became poor
and contemptible; set up faithfull Ministers in every Congregation; repent thee
of the injury done to thy faithfull watchmen; casting them into prison and out
of their livings, who have reprov'd thy superstition, and contended for this *Re-
formation*. We have need of zeal, Princes, Peers, Angels, People, earnestly to bend
our selves with all our power to turn away this evill that hangeth over our
heads, by seeking a full Reformation; for as yet we hang by *Geometrie*, as it were
between heaven and hell, the steam of the *Romish* foggy lake doth deadly annoy
us, let us therefore, *saith he*, mark what hath bin said, and not like dogs, gnash and
gnaw our teeth at the stone that is cast at us, but tremble at the dreadfull hand
that cast it, and hearken to these wholesom warnings with all speed.

The whole state of this Church of *Londres* is worthy of serious consideration, as *M. Brighman* applies it to *England*, in this and divers Chapters, for he speaks of our times, as if he were now living.

And further he saith in his Epistle, and elsewhere in his Commentary, that many are the miseries the Christian Churches must suffer, for there will be a long and dolefull Tragedy, which will over-throw with scourges, slaughters, death and ruine, and that the Sword of the Lord shall be made drunk in their blood, except they receive warning and amend. But yet, saith he, Be of good comfort *Germany*, *France* and *Britanny*, and all you Christian Churches, this is the last Act: For after this Theater and long Tragedy is past, there will succeed in the room thereof happy days with abundance of peace and all good things. And it is his judgment (if I may not say his Prophesie) comparing one Scripture with another, and times with times, That before the year 1690. that the *Jews* shall be called, the *whore* of *Romes* nose shall be slit, and she stript of all her glorious garments and attire, her power and sinews cut, and the *Pope* himself shall run out of *Rome* into *Avignon*, or into *Bolonia*, or therabout, one of his own Cities, and the City of *Rome* shall be burnt with fire.

And that the King of *Spain* and the King of *Polony*, and some other Kings shall bewaile her, and would fain help her, but dare not, because they shall be afraid of their own safety, least they be devoured or scorched with the same fire. And further, he saith, that the Emperour of *Germany* shall destroy *Rome*, if he set to the work, it being most proper for him; but if he doth it not, some other shortly will have the praise of that victory: therefore, saith he, you godly Princes take the matter in hand, and set to this work, it shall not be a thing of so great trouble as you think for: feare not the huge Armies that will come to help her; if you think the *Spaniard* or the *French-man*, or any other King, will raise mighty forces against you to defend her, as being *Romes* friends; these are altogether vain fears, scare-crows, Goblins, bug-Bears for simple people, for her friends shall stand as farre off with waiting, testifying their love, sighing and sobbing, but taking no pains, nor striking a stroke to deliver their *Whore*, being now an old withered Harlot, but crying, *Alas, alas that great City*. And again he further saith; and you the rest of the Christian Princes, you need do nothing, only be valiant and of a good courage in dispatching your work for the Lord, and matters shall prosper as happily as you desire, and understand at length by what way you may procure, as to your selvs honour and tranquillity, so quietnes and joy to the whole Christian world: therefore draw your Swords against *Rome*, for you shall prevail; and, saith he, within 45. years after *Rome* is destroyed, the *Pope* once more gathering all his friends together to try his last chance, shall then be utterly overthrown, being about the year 1686. which will be the longest time he can continue. But *Rome* being destroyed and the *Jews* cal'd, there will be then to the end, a most happy tranquillity, and things very great indeed, and to be admired; the joy will be so much that it will be strange and unexpected; for

in the place of former troubles, there will be perpetual peace, and the King and Queens will be nursing Fathers and nursing Mothers unto the Christian Churches.

Epist.
Chap. 16
ver. 24
Chap. 9
ver. 15

Then the great *Trueth* shall be 40 years on the decaying hand, and loose many Countries, but in the year 1596, he also shall be utterly overthrowne: and then Christ shall reign with his Ordinances chief in the world.

They that please to examin these quotations in the margint by M. *Brightmans* book on the *Revelations*, which he wrote above 40 years ago, they shall find the compofer hereof hath indeavoured, as near as he could, to render the Authour throughout herein in his own words, including much in so little room.

Yet not to forget that he saith further of *England* and *Ireland*: Although Christ be angry with us, by reason we are so far from a perfect Reformation; and they which labour to bring in the Popish ceremonies hated of God, do endanger the overthrow of our Kingdom: yet he saith, Christ hath begun his Kingdom (at that time he wrote) which was in the days of blessed *Qu. Elizabeth*, who happily begun and proceeded in the work of *Reformation*, according to the time, and those days she lived in, the finishing wherof will be required of this generation, otherwise expect God hath a sad controversie with this Land, but Christ hath begun his Kingdom both in *England* and *Ireland*, to reign evermore: and the enemies shall endeavour many enterprises, yet they shall vanish like smoke, and they shall never prevail to overthrow Christ his Kingdom begun here: For there will never want Christian Princes to maintain his Truth begun, which he saith begun from the year 1558. For the 7th. *Angell* blew his Trumpet for this time, and saith he would reign evermore.

Chap. 18
ver. 16
Chap. 11
ver. 15

He further saith, that ere long before the year 1650, 1664, *Angell* shall pour out his wrath upon the *Sunne*: The *Sunne* here denoteth the holy Scriptures, with whose light the dark minds of men are no lesse illustrated then the eyes of the body are with the beams of the Sun; upon these is the Viole to be powred, to give them a kind of force and edge to prick the sharper and pierce the deeper: and many things therein not yet sufficiently explained (by the labour and study of godly learned men) shall more manifestly appeare, and a more copious light increase daily, that the dark minds of men may see the light of Gods word. Now the event hereof is two fold. First a power given to the *Sunne* to torment men by fire. 2. A very great heat of mens blasphemy, obduration and boiling rage against the truth. And these men thus tormented are not only of the household of Antichrist, but hypocrites, and all others that are not indured with true godlines, whatsoever Religion they professe; so that many other earthly men which are not of the Popes profession, shall be molested and vexed by the light and heat of this Sun, who cannot indure their wickednes should be manifested by the light of heavenly truth. Furthermore this word *Fire* sheweth that this heat shall not be heavenly, but earthly, such as is fire, to wit, envy, contention, strife, and all bitterness of mind. Such then shall be the first

Chap. 16
ver. 8, 9

event:

that men shall buy in gold, not only by a secret suggestion and stirring in their minds; but even by open brawles, foule reproaches and fearfull blasphemies beyond former ages, shall rage against the truth, using cursed speaking against it.

Cha. 16

9.

The second effect shall be marvellous and unuall vexations, when there shall be no shelter, no nor in the thickest Forrest that men can fly into, to shade themselves, or to allay their heat and torment: And yet they shall be so farr from repenting, that they will rage against the light, curse and blaspheme the Truth, and the light of the holy Scriptures: like the men of *Atlas*, that bitterly curse the Sun with all execrations, because it offendeth them with too much light, discovering their filthines, and vexeth and parcheth them with too much heat. This therefore take knowledge of before, that thou be not offended at the obstinacy of men, nor be discouraged, for God will prepare him a secret place with himselfe to keep thee from the virulence of mens tongues.

Cha. 19.

Yer. 1.

At the time also 1650. when the fifth Violl shall be powred out upon the Throne of the beast, which is the destroying of *Rome*; the Citizens of the Militant Church in every Country, where the same shall come, they shall leape for joy, and shall break forth into this gratefull commemoration, *Hallelu-*

Yer. 3.

jah, for the Lord God omnipotent reigneth. And when they shall understand that it is utterly overthrown without all hope of renewing, they shall in great multitudes renew their joy and give thanks afresh. But the Papists, and those that way affected shall blaspheme afresh, and renew their curses and mournings for their losses by the fall of the City of *Rome*.

Ch. 15

10.

Cha. 11

Yer. 8.

And lastly, he saith: (for the better understanding of what he means) that the City of *Rome* is not limited to that City, but extends as farr as the Pope hath any dominion: So that the City of *Rome* is in destroying, if any of her dominions be in destroying, as he interprets the Holy Ghosts meaning; but the Pope is to be quite and fully overthrown at the yeare 1686. Therefore by computation *Rome* must be in destroying at 1641. in some of his dominions.

Cha. 19

Yer. 19.

So I conclude this brief Relation (of what M. *Brightman* largely insists upon, shewing his grounds in his Booke, why he affirms these things) with Christs counsell to this Church of *Laodicea*.

I counsell thee to buy of me gold tryed in the fire, that thou mayest be rich, and white raiment that thou mayest be clothed, and that the shame of thy nakednesse doe not appeare, and annoynt thine eyes with eye-salve, that thou mayest see.

FINIS.



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